

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

No. 34, Vol. XXXV.

Tuesday, August 26, 1873.

Price One Penny.

MR. BATES HAS SOMETHING TO SAY, AND SAYS IT.

(From the Salt Lake Herald, July 20th.)

Thirty years ago, on motion of Hugh Legare, then Attorney-General, I was admitted to practice as an attorney and counselor of the Supreme Court of the United States, and from that period to the present, in a large practice in the United States and State courts of Michigan, Illinois and California, I never have had any but the kindest relations with my brethren of the bench and bar. In November 1871, at the suggestion of Senator Trumbull, Judges Drummond and Blodgett of the United States Court of Illinois, I was nominated as United States District Attorney of Utah, and having lost all in the Chicago fire, I accepted the position, and came to Salt Lake. The Solicitor-General, in tendering my commission, kindly said to me: "You are strong in the confidence of the President, and from what I hear there is not the slightest doubt that you will be promptly confirmed by the Senate. At this end of the line we deem it very fortunate for the government, that so good a man as yourself has agreed to accept the place."—Nov. 3, 1871. Having thus been a third time appointed to that office, and formerly as counsel for the

United States in California, I hoped to succeed in doing my duty. Having entered upon the duties of the office, I found the court composed of three judges; against one of whom the *Chicago Times* has recently furnished the charge and evidence of bigamy; another of whom is proven by the records of our court here to have bought his office for a note yet unpaid, and whose whole judicial career was a grave scandal on temperance, justice and morality; and lastly, the Chief Justice. The records of the court furnished a large number of indictments against the leading Mormons, including President Young, Orson Hyde, Mayor Daniel H. Wells, Joseph A. Young, Hosea Stout, Wm. Kimball, and others, with the notorious Bill Hickman, for murder committed as far back as 1856;—lewd and lascivious cohabitation by polygamists with their plural wives; adultery with his wife by a man who was married according to his religious ideas and customs; and a large number of these defendants were in prison at Camp Douglas and in the city jail; while President Young had gone south as it was charged, "to escape unlawful

trial." There were three patent errors in all these criminal proceedings in the courts. 1st. The District Attorney who presented these indictments, had never been legally appointed or duly confirmed. 2nd. The grand jury that made the inquest, was drawn in utter violation of all law; and 3rd, the substantial witness to send Brigham Young, Mayor Wells, Orson Hyde, Joseph A. Young, and others to the gallows, was Bill Hickman, who confessed to me a large number of other murders. In my endeavors to do my duty, I found that all these judicial proceedings had been carried on without one dollar of money from the United States, and that a United States Deputy Marshal had charge of the whole proceedings as a detective, and had special charge of the informer Hickman, who was in confinement at Camp Douglas. For the first thirty days of my official life my relations with the other officers were all pleasant, and I freely made known to the Chief Justice all that I did, and was trying to do, to execute the United States laws according to law; but when it was discovered that I would not collude in the hanging of the several Mormon leaders on such testimony as Bill Hickman's, on indictments which the Supreme Court of the United States decided were utterly null and void, as the grand jury was a mere mob, then I became obnoxious to those who had prepared these proceedings, and from that moment until a recent most undignified and unjust attack on me from the bench, I have been the constant objective point of all their animosity. Had I gone on with them and tried these leading Mormons on invalid indictments for murder before a packed jury, as was proposed, and put Bill Hickman on the stand with his pal, to furnish evidence against these leading Mormons for murder committed thirteen years before, and drove them, as I might have done, to the gallows, the men who plotted these judicial murders would have upheld and sustained me. I should have required the plaudits of the Ring and the prayers and thanksgiving of the Right Reverend Newman, who has substantially managed and controlled the Utah offices and affairs for the last

three years. A single illustration of the state of things here at that time, will prove this assertion. A few days before New Year's, 1872, the Deputy Marshal referred to, called on me with an order to sign, to permit him to take Bill Hickman out of prison, go with him and spend the holidays at Hickman's house under a guard; and when I protested against such an order, he quietly told me, "That it was very important that Bill Hickman should be pacified in order to secure his evidence against the leading Mormons." I have good reason to believe that Hickman was taken out of prison by the special Deputy Marshal, and went home under guard, and passed the holidays in his family, for the reason above given. So much for the animus of those who attacked me through the telegraph, the subsidized press, and finally on the bench.

And now let me call the attention of my brethren of the bench and bar to the specific charge against me, and appeal to their justice and truth to decide between the Court and myself.

I published a card stating that I knew of official corruption in Utah; and when put upon the stand in the case of Haskins a second time, "I stated that I knew of no official corruption in THAT PARTICULAR CASE, and was glad to correct that error," and thereupon, the Court, perverted what I did say, and denounced me as having said that I knew of NO OFFICIAL corruption whatever, in Utah. I do know, and I believe the Court itself knows, of official corruption here, unless it is both deaf and blind. And 1st. I aver that most grave charges of official corruption against two United States officials of Utah were preferred to the Attorney-General by telegraph in 1871; the charges were of sitting in judgment in mining cases, where they were themselves interested, and that an order was issued to investigate the charges made, and if found true, to remove them both; but before the order was executed the Rev. Dr. Newman intervened at Long Branch, and the matter was dropped. The telegraphic charges were from a United States Senator, and were on file a year ago in the Department of Justice, and are there now unless abstracted.

I aver that large peculations of the mails and post office have occurred here since I came; in one instance a package of \$10,000 being lost; that time after time, money orders have been stolen, and yet no one has ever been prosecuted for these offences. In one or more instances clerks detected in robbing the mail have been permitted to go, and crimes if not actually condoned, have been overlooked. I do not charge the special mail agent with any deviation of duty, but the records of the District Attorney's office and the names of many witnesses will prove that a very large number of losses have occurred here, but no single prosecution has ever been made.

I aver that large bodies of coal lands worth a heavy amount of money, not in market at all, have been illegitimately spirited away under false pretences; and are now held against the United States as private property, by a combination of those who bought them at \$1.25 per acre in fraud of the laws of the United States. And that even now this process of robbing the United States of its coal land is going on.

I aver and charge, that the timber lands of Utah, during the last eighteen months, have been stripped in utter violation of the laws of the United States, and a circular published by me as United States District Attorney from the land department, and that no attempt has ever been made to enforce the laws of the United States against such trespasses upon the public lands.

I charge that a government official of Utah purloined from my desk, during my absence at the East, a public document belonging to the archives of the Attorney-General's department, had it copied, then certified to by other officials, and then sold it to a New York newspaper for money.

I further charge and aver that in 1872 a corrupt bargain was made in this city between two of the leading officials of Utah, by which a large sum of money was to be, and was actually, put up in a bank in this city, and also a bond payable out of the products of a certain mine, whenever an injunction should be granted, and

a receiver appointed by the other official in *that* case; that a retaining fee was paid to the person who was to manipulate the matter; that an argument was heard in the cause, the injunction and receiver refused; and thereupon a different arrangement was made. Is this official corruption in Utah?

I charge and aver that information was given to a late judge of this Territory, to myself, and many others of the citizens of Utah, by a leading agent of one of the largest and wealthiest firms in the United States, of a much graver offence against one of the United States officers at that time, and the name of the informer, the character of the crime, and all the circumstances were given. This charge had reference to a case in court involving large sums of money, in which it was also said that a sham trial took place after the real issues had been first settled between the parties in the suit.

I further charge that in the spring and summer of 1872, by reason of illegitimate conduct on the part of one or both officers of the Indian department in this Territory, the Indians were compelled to buy their food at enormous prices, were finally starved out, and so left their reservation, came down into the settlements, begged and roamed about, until an Indian war was imminent, and nothing but the wisdom and prudence of Gen. Morrow and the keen sagacity and gallantry of Gen. Ord, prevented it. That the United States contractor for the department suffered large losses, and made constant complaints to me; and taking the statements of the Indian agents, each against the other, and the facts furnished by the contractor, and other officers of the United States, the evidence was complete, of the grossest mal-administration in that department at that time, which very nearly precipitated an Indian war.

But the question will be asked why were these charges not investigated by a grand jury? The answer is plain: because the clerk of the court here would not issue a venire demanded by me, and the court would not order it done. All this I reported to the Attorney-General last fall. The names

of the witnesses to prove the facts here charged, and of the officers against whom the accusations are laid, will be furnished to the U. S. District Attorney whenever he will summon a Grand Jury to enquire into offences against the laws of the United States; or to a committee appointed by Congress to investigate into the matters involved.

I have only to add that the force of the attack upon me here has been paralyzed by the notorious facts that all judgments appealed from this court to the Supreme Court of the United States, have been overruled there, from that of Englebrecht down; that all the indictments found here have been quashed there; that all imprisonments here, made under such indictments, have been decided to be false imprisonments, and that the ablest law journals and many of the most eminent jurists of the country have openly condemned and denounced the Court which misinterpreted or perverted my language, and tried, condemned and sentenced me without a preliminary hearing or opportunity of defense; a court, too, which after deciding that the panel of the

jury was illegally drawn, undertook to compel the bar to go to trial before such illegal jury, and when they rebelled advised them "to go home and read their Bibles or study geometry." This blunts the sting that would wound any member of the bar, proud of the high character of his profession, were such attack made by a court of reputation for soundness of judgment and correctness of decisions, and animated only by an appreciation of that dignity, impartial justice and strict adherence to the requirements of law, which should ever characterize the elevated position of a judge. It has been incorrectly charged that I said I did not know of official corruption in Utah. I have herewith set forth the charges, and earnestly desire that they should be fully investigated, when the testimony to sustain them all will be forthcoming. And I appeal from the most extra-judicial act by which such charge was made against me, to my brethren of the bench and bar, by whose decision I shall cheerfully abide. And of all this I put myself upon the country.

GEO. C. BATES,
Ex-U. S. District Attorney.

NEWS FROM THE ARIZONA MISSION.

The following letter we copy from the *Ogden Junction*, and as it relates to the attempt recently made by a number of Missionaries to open up new country in Arizona we presume it will be interesting to our readers:—

MOHAVE SPRINGS, YAVAPAI Co., }
ARIZONA, June 27th, 1873. }
Prest. F. D. Richards.

Dear Brother—It affords me pleasure to have another opportunity of writing to you. I wrote from Johnson's Ranch on the 1st of May, informing you of the organization of the first company who were placed in charge of brother Horton D. Haight. Brother Haight was also appointed by brother Jos. W. Young to preside over the Mission, subject to any other appointment that might be made by the first Presidency. We were also furnished with a letter of instruction from bro

Jos. W. Young to proceed to the little Colorado and make a settlement at the most suitable place above the falls.

We left Johnson's on the first of May. Seven miles' travel brought us to Navajo Wells, at the foot of the Buckskin Mountains, 37 miles further, over a very fair road, brought us to House Rock Springs, where we encamped on the evening of the 2nd. We remained here until the 6th waiting for some ox teams, and went 11 miles to Jacob's Pools. On the 7th traveled 17 miles and camped at Badger Creek. On the 9th went 10 miles and came to the ferry on the Colorado, at the mouth of the Paria, a small stream that here empties into the river. On the evening of the 11th the company were all safely across the river and encamped at Navajo Springs, 6 miles from the ferry. We found the roads

heavy and somewhat difficult on account of the loose sandy soil and numerous ravines and gulches, teams rather jaded when reaching camp. Found it necessary to lay by a day or two at the watering places to recruit.

Left Navajo Springs on the 12th—went 8 miles to Bitter Creek, water not good. One cow died from its effects. 12 miles further we found a good supply of water in the Rock Pools. A thunder shower had passed over here a day or two before and filled the holes in the rocks; but for this we must have traveled 47 miles without water. 27 miles more and on the evening of the 17th we camped at Mohave Springs (or the Moonen Cury). From this place we explored and found a tolerable good route to the Little Colorado river.

Left Mohave Springs on the 21st and traveled 25 miles and arrived at the river at noon of the 22nd. Found a very small stream of water quite brackish and salty, but by digging in the sand a few feet from the water found it much better, and in the morning quite cool and drinkable. In the morning started up the river, traveled about 4 miles and encountered gulches and heavy sand-drifts, when we turned in among the small cottonwoods on the river bottom and camped. Concluded to explore up the river and look out a wagon road before proceeding further with the train. From the ferry to this place we have broke a new road; the route is a tolerable good one. We drove our wagons right along, not being under the necessity of stopping to make road. However all the way from Kanab the roads are rather heavy when compared with the hard solid roads of Northern Utah. The feed so far has been very dry, no green grass having made its appearance this spring. With the exception of one slight thunder shower we have not had rain enough to wet our wagon covers since leaving home.

On the 21st Prest. Haight with 14 men and pack animals, and 12 days' provisions started up the river. During their absence the company made a crossing over the river, the quicksands rendering it difficult to cross: the most feasible route appeared to be on the west side. Animals would

frequently mire down, but we suffered no loss. We observed the water failing every day, and to our great surprise on the morning of the 28th we found the water had ceased to run, but by digging in the sand we obtained sufficient for our use while we remained here.

On the 1st of June our exploring party returned, having been absent 8 days and traveled over 120 miles up the river. Reported the country very barren, scarcely any grass, river bottoms narrow, soil alkali, and water bad and failing. On their return they found the water did not run within 25 miles of our camp, and appeared to be failing fast. While up the river they met a party of Moquich Indians. The Indians said the river was generally dry in the summer, and the water was not good to drink in hot weather; said their forefathers once lived on the river, many years ago, and nearly all died off. Our explorers had observed the ruins of several Indian villages above the falls. The explorers had found no place in their opinion, suitable to make a settlement on. It was decided upon to telegraph the facts to Prest. Young, and in the mean time fall back to Mohave Springs, where we could obtain feed and water for our animals, and there await instructions. It did not seem proper for us to proceed beyond the Little Colorado, as Joseph W. Young counseled us not to proceed too far to get into the Apache country, but make a settlement at the most suitable place above the falls. On the evening of the 2d we started an express of two men to Kanab with our dispatch (which you may perhaps have seen). On the 3rd we left the river for Mohave Springs. While we remained at the river the health of the camp, which heretofore had been good, was found to be failing, many complaining of the bad effects of the water. I felt anxious to go with the explorers up the river, but was afraid I would not be able to endure so much horseback riding. We have remained here patiently waiting a reply to our dispatches, but have as yet received none.

Feeling anxious to learn from our express, and thinking something might

have befallen them we started another express to the river on the 19th. At the Ferry they met three Indians, who were bringing a letter from our express at Kanab, stating our dispatch had been sent to Pres. Young, and they were still waiting a reply. They had learned that the wires were down somewhere along the line, which might have caused the delay. Some of the brethren are a little impatient, think nothing can now be accomplished this season, and they might as well return home; but when our express returned from the river they brought news that has settled that question for some time. The river was high, being hardly safe to cross with a skiff, and furthermore the ferry boat had broke loose and gone towards the Gulf of California. We desire to remain here and hold ourselves in readiness to do what may be required of us. Many are discouraged and feel much disappointed in the country, and think the Mission is a failure. But I am inclined to think if the country is barren and forbidding in its appearance, (and it certainly is), the Lord has a purpose in it. It seems to me I can see the Providence of God in some of these things. I observed that the watering places from Kanab to this place just afforded water enough for our use, and frequently when our animals were supplied there would be hardly any left, but during the night the little pools we made around the springs would fill up and we were again supplied.

None of the creeks or springs run more than half a mile from their head, and some only a few rods; yet, we have not suffered for water. Large bodies of men and animals could not travel this route with safety. The Colorado river is only approachable at the ferry; this being the only place suitable for a ferry, within many miles. The river runs in a deep gulch or chasm, several hundred feet in the earth. The country on each side of the river, on the line of our travel, is rent with chasms from 50 to 300 feet deep, and during times of heavy rains, vast torrents of water pour down them to the river, washing them still deeper.

The country around the Little Colorado is also volcanic, and cut up with

gulches and ravines that carry the rains and floods from the rocky cliffs and hills, for many miles back. For example, the Mocon Cuy gulch or wash, extends back from the river some seventy miles and looks like an old river bed; has some cottonwoods growing along its course, and, judging from the drift wood I saw, carries a torrent of water at times. These gulches are found all along the Little Colorado. The Oriba chief, Turby, told us that sometimes the river would swim a horse, and at other times, was dry. This country has undergone some terrible volcanic eruptions at some time.

Four miles from our camp we found a number of petrified trees, the trunks still entire and turned to solid rock, the knots looking quite natural. I measured one 5 feet 6 inches across the butt, and 130 feet long up to where it was 2 feet 2 inches through at the end where it was broken off; it must have been 150 feet long when growing. Another was found 210 feet long. This petrified wood is found all through this part of the country. A wonderful change has taken place since those trees grew here; not a tree or bush is found growing there now. This may give you a faint idea of the country. We are now in full view of the San Francisco mountains. Streaks of snow are still visible on the peaks, and the geological appearance of the country over there looks quite different to this; but no water runs from those mountains into the Little Colorado. The Indians tell us that there are good streams of water on the Southwest side; these are the waters of the Verde, I presume, that head in those mountains. Over there is a country, no doubt, more desirable; however, I do not know that it makes any difference whether a country is barren or fruitful, if the Lord has a work to do in it.

Here are thousands of the Lamanites, who have inhabited this barren region for many generations, and they have managed to obtain a living and depended mostly upon the rain to water their corn, &c. The Moquis Indians, for example, have been located at their villages for generations, and raise corn, peaches, onions, &c. When they need rain they meet together and

dance and sing and supplicate the Lord to send rain. A big time of this kind has just taken place at the Oriba village, which contains about four hundred souls. There are seven villages of the Moquis Indians, numbering in all about two thousand five hundred. They are industrious and intelligent, have much faith in the Lord, and their hearts are being prepared to receive the Gospel. Some Navajos have visited our camp and are very friendly.

I have felt extremely well while on this Mission, and have felt very desirous of seeing the object of the Mission carried out. A better fitted-up company, perhaps, never started out to develop a new country—seeds, farming implements, and mechanical tools of all kinds, goods, teams and wagons, and willing and ready hands, but so far the elements or circumstances have not seemed to favor us much. It gave me sorrowful feelings when under the necessity of turning back from the Little Colorado, but the nature of our instructions did not seem to warrant us going beyond that place, and we knew nothing of the country beyond. The only course left for us seemed to be to await further instructions. The Little Colorado may not be a suitable place for a settlement, but I am satisfied that other parts of the country will bear investigation. Back among the hills we find Indians farming on little springs of water, where white men would be able to develop a good farm or two. The Indians perhaps cultivate an acre or so; back from the river the country is not so desolate as it appears.

Another thing is evident: men can obtain but a limited knowledge of a country by passing through it at the rate of thirty or forty miles a day. We may not be able to find large streams of water like those which are in Utah, but I am convinced that in the vicinity of the San Francisco mountains is a country that does not need much irrigation. Whenever it was cloudy I observed showers pass around the mountains, and the clouds gather there; this was frequently the case. We have been in view of these

mountains now some seven weeks. Our situation here affords an excellent opportunity to explore that country, should it be advisable. Eighty miles from our camp on the Little Colorado, the explorers passed a wagon road that runs south of the mountains towards Prescott; when that 80 miles is located we then have a wagon road into southern Arizona. As we have been expecting instructions every day, we have not explored much only in the vicinity of our camp a few miles round.

What will be done under our present circumstances I can form no idea. There are some 20 wagons at House Rock, the other side of the river. On Monday some 20 wagons under Capt. Day, moved back to Navajo Springs; the remainder, 32 wagons, are here with Prest. Haight. It is becoming difficult to obtain feed in the vicinity of the watering places for so many animals, so the company on this side the river separated. Those at House Rock did not come across the river, but waited the result of our dispatch, our express that we sent met them there. The health of the camps is good; we have only lost two animals (one cow and one horse); all the brethren from Weber County are here, also sister King and little girl, and sister Stevens. I have already written more than I at first intended, but perhaps the details may not be uninteresting to you. I have often felt a sincere desire that something should be accomplished here among these Lamanites, for they are a very intelligent, good people. I am led to ask myself the question, are we not prepared to introduce the Gospel to the Lamanites, and build up a city to the Lord, or is the love of Babylon still too strong with us, and our hearts upon what we have left behind? If so, we may have to pass through another school of experience before we realize these great blessings, but all will work out for good, to them who serve God. Hoping my hastily written and rather lengthy letter may not weary your patience, I subscribe myself your brother in the Gospel,

HENRY HOLMES.

"Westward, Ho!" is the cry. But you must hoe in all directions, if you would have a good potato crop.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 26, 1873.

DIVISION IN A SO-CALLED CHRISTIAN CHURCH.

CHANGE after change is constantly taking place in the condition of affairs—civil and religious—among men. The “good old times” awaken no veneration in the hearts of this generation,—it is change, reform, reform and change. If the same amount of improvement had been made in the morals of the world as has been made in the arts and sciences, we might consistently look for a, if not the, millennial era at our doors; but, unfortunately, it seems that the greater enlightenment and knowledge men have concerning these incalculably great gifts of God, the more their hearts and practices appear to be drawn from him. Men are striving to make religion conform to their varied circumstances and diverse notions. Disruption has taken place among religious bodies, causing increased division and adding to the number of the already long list of creeds, sects and parties. Confusion in religious matters reigns supreme among the wise, the learned and the mighty. Each seceder and discontented person is striving to push his opinions forward and have them adopted by the masses. Ministers of the so-called Gospel—educated and “drilled” to officiate in God’s name—quarrel among themselves about the simple forms and ceremonies pertaining to their plan, or plans, of religion, and seek to overthrow each other with the aid of either moral or physical force.

The highest ecclesiastical magnates of an influential, fashionable and old-timed creed are now contending, and have been for generations, one with another, concerning the proper mode of worship, and though they have professedly engaged in the same form, or system, and are robed in the same garb, emblematical of their sacred office, they are filled with bitterness towards each other and continue to propound their various ideas and views, which are the creations of their own dark and benighted minds and are contrary to the simple, comforting and convincing doctrines of the only true Gospel,—that which was taught by our Lord and Savior, Jesus Christ. He came to the Jews and offered the Gospel in its simplicity, that not only the wise and the learned might understand its glorious principles, but that the poor, the ignorant, and all the human family, might not lose the same opportunity of receiving the Truth. Isaiah said “The way of holiness” was so plain that “the wayfaring men, though fools, shall not err therein.”

This is the case with many of the so-called Christian churches at the present time, but more especially is it so with the Church of England. There is no other denomination that has greater earthly rights and privileges than the members of that long established church. Its ministers are paid for their

hire out of the public purse, which is replenished (compulsory with a great many at that,) by the subjects of Queen Victoria without regard to the religion of her subjects. In this church, which is but an offshoot of the Church of Rome, there exists among its leaders and members the greatest amount of skepticism, doubt, uncertainty and consequent strife, which all tend to lessen the influence it has held for some hundreds of years past, and must eventually result in the deprivation of its forced and self-secured rights, as also in the breaking up into fragments the entire system. It may be safely confessed that all that prevents the Church of England from at present splitting itself into sections is the vast national interests it possesses as the State church, or the church by law. There are at least two powerful elements of strife in the Church of England, each, however, acknowledging the other as belonging to the one church, although distinguished by the names of the High Church and the Low Church. Each draws its nourishment from the public purse, without which it could not probably exist a month. One of these divisions advocates and claims to have the authority to administer the rites of Confessional in true Romish style, and goes so far as to put them into practice. The other party strongly, and perhaps violently, denounces this so-called infraction on the Reformed Faith, and calls loudly on the highest episcopal authorities to "purify the Church of England." The pro-Confessionalists have their train of supporters and adherents as well as the anti-Confessionalists, and the battle promises to be as long as it will likely be fierce. There are those—whose exalted position in the church one might naturally suppose would entitle them to exercise due authority in the premises and decide as they should do by revelation, if they are the servants of God,—who are as deeply in the trouble as their subordinates. Evidently each party does not care an iota whether its cause is based strictly on divine right or not,—they are interested only in the success of their man-made systems. The true worship of God is not considered in the matter; neither is it for a moment regarded as necessary to turn to the Lord in the midst of their confusion and beseech him to give them enlightenment on the points of difference. They are governed and controlled altogether by the self-opinionated spirit of man, instead of the revelations of the Almighty.

If the Confessional is an institution of the Church of Christ, no man or set of men, however learned or self-opinionated, has the right to deny its existence in the Church, wherever that Church might be. But before men contend one with another let them find out, in the first place, if they themselves are in the Church,—not of England or of Rome, but of God our Father. And when they have made this discovery they can exclaim, with Isaiah, "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." They will also find that the Lord rules his people by revelation,—that he "will do nothing but he revealeth his secret to his servants, the Prophets." Then, when his servants, the Prophets, officiate in the house of God, even though the Lord thought fit to require such an institution as a Confessional in the midst of Israel, those to whom the Prophets administer are satisfied and contented that it is the will of God. It would not do for the people to set themselves up as censors of the Almighty and claim to regulate the house of God. The true servants, however,—those who are "called as was Aaron," and to whom he reveals his purposes, would be actuated by the Spirit of God, and would be holy men in

whom the people could trust. The world is corrupt, and men mistrust each other to that degree that they have not even a particle of confidence in the integrity and virtue of those appointed as their ministers. Their calling is not of God but of man, and these so-called teachers of religion are subject to the dictation and requirements of the people instead of the Almighty. These ministers are required to preach and perform their religious rites according to the pleasure of the people. He who can tickle the vanity of the masses is the most popular. Hence the rottenness of the religious systems of the day.

The Latter-day Saints, however, sustain neither one or the other of these sections of the Church of England or any other form of worship, but that of God. Should they transgress any of the laws of God, or of man, they know it is their duty to confess such transgressions at the right time, and in the right manner, and to make ample atonement therefor. This is the true order of confession, and it is not required of any man to confess only for what wrongs he may have committed, but to repent and do them no more. This is how the sinner may obtain "absolution," or forgiveness, provided he has not sinned against the Holy Ghost, in which case "it shall not be forgiven him, neither in this world, neither in the world to come." J. C. G.

MONOGAMY versus POLYGAMY.—The *Liverpool Mercury* has never been counted among the admirers of the "Mormons," or what is known as their "peculiar institution," but, on the contrary, it has published, with apparent avidity, any rumor relating to them of a false and sensational character. We have not, therefore, looked for any very immediate change in the views of the *Mercury*, concerning especially the subject of polygamy, but it appears to be coming.

On the 9th inst. that paper contained a well-written, just and liberal article on "Women Doctors," which we publish in this issue of the *Star*. In the article referred to, the *Mercury* says, "Now the reports of the Registrar-General make it abundantly evident that they cannot all be married, if monogamy is to be kept intact." This may be considered to imply, although indirectly we admit, a recommendation to the institution of polygamy. The inference is that somebody sees a growing necessity for some change in the marriage order. The *Mercury* would be much more honest were it to boldly proclaim in favor of the removal of the present disabilities of the marriage system, and to call for the adoption of plural marriage,—not its adoption by society as it now exists, both socially and religiously, but according to the revelations of God. "Women Doctors" are all very well and should be acknowledged. Setting aside the benefits to be conferred on women in thus providing them with additional means of livelihood, it is an idea that should be encouraged, because women sometimes make the best doctors; and whether it is a provision in the case of compulsory singleness or not, the practice of giving women equal opportunities with men—of acquiring a knowledge of the sciences—is a very laudable and praiseworthy concession, and those who are opposed to it are selfish, narrow-minded and bigoted. But we contend that women should not be compelled by the decrees of man-made laws, to be under the necessity of adopting a profession simply because they cannot marry, or because there are not good husbands enough for all. The law that operates to this end and forces women to live single lives, is in opposition to the first and

great commandment of God unto man,—“Be fruitful, and multiply, and replenish the earth.” We, therefore, say that monogamy, or any other system by which the marriage relations as instituted by the Almighty are abridged, is in violation of God's commandments, and that plural marriage, or polygamy, as believed in and practiced by the Latter-day Saints, is the only legitimate and heaven-directed escape from the evils consequent on the present social condition of mankind and womankind.

J. C. G.

WOMEN DOCTORS.

(From the *Liverpool Mercury*.)

Attempts are now being made in many directions to improve the education and widen the sphere of women. Time was, when the sexes were more equally balanced, when the struggle for existence was not so keen, and when the claims of a complicated civilization were not so pressing. In this past time women were content to find their vocation in marriage, and to depend meanwhile on the generosity of fathers and brothers. Now, the reports of the Registrar-General make it abundantly evident that they cannot all be married; if monogamy is to be kept intact; and the bread of dependence, no matter how generously bestowed, has a bitter taste. What, then, are educated women to do? Go out as governesses? They cannot all do that; and, indeed the governess market is so overstocked already that cooks and housemaids often command higher salaries than are given to ladies to whose care we confide the formation of the youthful mind. Art finds employment for a handful, and literature for many handfals; but still there remain crowds of competent women wanting work, and yet having no work to do. The happy idea has struck some foremost spirits that at least the medical profession might be opened to women. At present they are the best nurses, and some degree of medical knowledge is necessarily possessed by women like Miss Nightingale and Miss Mereweather. America, which as a new country is a fertile soil for new ideas, has taken the lead in the movement. Naturally a few rash experiments have been made, and some good-intentioned Republican ladies have pushed

a sound theory to an unpleasant extreme. But more moderation has ruled in other quarters, and a solid victory has on the whole been gained. The University of Zurich has a large number of female medical students, mostly Russians; and in England we need only mention the name of Mrs. Garrett Anderson, although four or five other women have honorably distinguished themselves in the same profession. They attend to their own sex and to children, and we cannot understand any reason either in etiquette or in science which should forbid them; while, if we consider fair-play, an irresistible logic is on their side. But here crops up a difficulty. No British university will grant medical degrees to women, and they are therefore driven to the continent and to America. Strange to say, too, a few medical men themselves are suspiciously arrayed on the side of monopoly, and plead that the purity of women is in danger, and that certain operations are utterly beyond their power. The answer to these objections lies on the surface. We have always fancied science could be studied without danger to the morals even of angels. But what are we to think of the purity of the men who talk in this strange fashion? We must either think badly, or treat the plea as nonsense—the random assertion of unwise trade-unionists. And as to the inability to perform certain operations, we suppose the women doctors would find their level in time. We have no faith in prophecies, especially when they are made in class interests. We prefer an appeal to the tribunal of experience.

Give the women a chance, and then let them stand or fall according as they acquit themselves. If all masculine doctors were necessarily Hunters, Brodies, or Abernethys, it would be another thing.

So far on the general question. We turn now to an illustrative episode in the recent history of the Edinburgh University. In 1869, five ladies applied for permission to matriculate there as medical students. After discussions and consultations extending over several months, this permission was ultimately granted, with the consent of every governing body in the university, viz., the medical faculty, the senatus, the university court, the general council, and the chancellor. Eventually, these five were joined by five more. They were all subjected to the general laws of the university, with two additional regulations—first, "the instruction of women for the profession of medicine shall be conducted in separate classes, confined entirely to women;" and second, "the professors of the faculty of medicine shall, for this purpose, be permitted to have separate classes for women." At the same time, provision was made to charge higher fees in order to secure reasonable remuneration to the professors, which higher fees the ladies were perfectly willing to pay. After two years of general study, during which no complaints were made, it was found necessary to ask for the institution of the separate classes. Incredible to relate, however, the medical professors, or at least a majority, refused to establish such classes, or to authorize any one else to do so in their place. The university declined to take any steps to extricate the ladies from the dilemma, and, as if ashamed of its own fair play, proceeded even to question their legal right to graduate. So, after, with full consent and ample deliberation, opening its doors, it turned round and ungraciously alarmed them in the women's faces. In March, 1872, an action was brought against the university to compel it to do its duty and keep its promise; and in July the Lord Ordinary Gifford decided substantially in the ladies' favor, and decreed three-fourths of their expenses to be paid. The university

appealed, and after nearly another year of legal proceedings this favorable judgment was reversed by seven judges to five, and the women cast in all the costs of both sides and actions, amounting to upwards of £800. A more striking instance of the glorious uncertainty of the law could hardly be discovered. The defence of the university is a melancholy exhibition. Practically it pleads that it went beyond its powers in admitting women, that its regulations are incompetent and *ultra vires*. If this be so, in simple common decency it ought to pay the expenses of its own blunders, and not throw them on the shoulders of people whose only fault was that they trusted it. But we are by no means convinced of the equity or the law of this last decision, and a perusal of the judgments given in favor of the pursuers (i.e., the women) by Lords Deas, Ardmillan, Jerviswoode, Gifford, and Moncreiff, leaves on our mind the impression that the balance of argument is on their side, although the number of votes went against them. Now only an appeal to Parliament remains. We trust that this appeal will be made next session, and, if the university has not power to admit women students, that power will be granted, and the exercise of the power will be required. National institutions like universities limited to a sex, with the universities of America and France, Zurich and Bologna, setting us such a healthier example, are not to be tolerated.

But, however divergent opinions may be on the propriety of women adopting the medical profession, we apprehend that there will be unanimity in favor of reimbursing the women who have fought a losing battle, so far, at Edinburgh. Making an open contract and sticking to it cannot be construed into a crime. A committee, including two professors of the University of Edinburgh, Professor Masson and Professor Calderwood, has been formed to collect subscriptions in their aid, and it has our heartiest sympathy. Doctors are gentlemen; and we should not be surprised if, besides abandoning their foolish prattle about the necessary impurity of the grandest profession on earth, they came forward

in a body as supporters of Miss Jex-Blake and her friends, and Professors Calderwood and Masson and their committee. The university has treated the women so shabbily, and law has appeared in such an inequitable light, that, notwithstanding crotchets born of old-fashioned custom, the medical

profession will feel bound to reject the ill-gotten victory of one sex over another. To quote James VI. as settling the matter is absurd. Nobody accepts him now as an authority in witchcraft, and we are still less inclined to accept him as an authority on education.

UTAH NEWS.

The interior of the City Hall is undergoing repairs and improvements. The gas-fitting is progressing under the direction of Mr. W. J. Silver.

That Circus that cleared out with so much money from Salt Lake City a few months back has returned, having found that it was "good to be there."

In a letter to the *Deseret News* we find that Elders W. G. Young and C. H. Wheelock have been preaching in the towns and settlements of Sanpete County.

Joseph L. Rawlins, son of Bishop Joseph Rawlins, of South Cottonwood, has returned home from Indiana, where he has been prosecuting his studies at the University of that State. He delivered a lecture, by invitation, on educational matters, to the Normal Institute of Salt Lake City.

The *News*, in alluding to the improvements that are taking place in Salt Lake City, says—"Probably no part of this city shows more marks of late progress in improvements than First South Street, especially on the south side of that portion immediately west of East Temple Street, extending from the Eagle Emporium to the Townsend House, and it is presumable that ere long the proprietors of the ground on the north side of the street will follow suit and have structures erected that will match handsomely with those opposite."

Only one meeting (at 2 p.m.) on Sabbath day is to be held in the Tabernacle, until further notice.

The *News* says that "some of the honey raised in this Territory is probably as clear and delicious as any raised elsewhere. We recently saw some produced from some hives of bees belonging to Mr. Henry Brown, of South Cottonwood, of as good quality—if not superior—as any of the imported articles we have ever seen here."

A large deposit of coal has been discovered in a county, the name of which is not generally known. It is said that it is the most valuable discovery of the kind yet made in Utah. The coal is said to be as good as the very best English coal.

The company of emigrants which left Liverpool per steamship "Wisconsin," on July 2nd, and arrived in New York July 15, reached Salt Lake City on the 24th. All well.

The following dispatch we copy from the *News*:—

St. George, July 22, 1873.—*President Geo. A. Smith*:—The work on the Temple is steadily progressing. Foundation on west end, north-east and half of east end six feet high. Weather warm and dry, range about 112. Crops light. Not much sickness, but considerable wilt. Heberville co-operative farm encouraging. ROST. GARDNER.

A terrible storm visited Salt Lake City and vicinity on July 21st. From what we can learn it must have been something approaching the one which visited England on the 22nd.

H. M. Garvey was shot and killed by W. B. Sullivan, in a saloon on East

Temple Street, on Tuesday evening, July 22. They had entered into a dispute, gave each other the lie and commenced to fight with fists. Sullivan was ejected by the landlord, but shortly returned, opened the swinging door and fired at Garvey, killing him instantly.

On Thursday, July 24th, a man named Cotton and his two sons were killed by a notorious villain known as "Sod" Butcher, near to the mouth of Bingham Cañon. There had been an old grudge between the Cottons and Butcher and the latter took occasion to find a sure revenge. It appears the man Cotton, father of the boys, has been looked upon as a terror to quiet settlers in that region for a long time; and Butcher's relationship to the notorious murderer Bill Hickman, does not speak in his favor.

Elder G. Nebeker reached Salt Lake City July 23rd, from the Sandwich Islands. Elder F. A. Mitchell and the brethren with him were well when he left them on the 8th.

A correspondent to the *News*, writing from Virgen City, Kane County, July 14th, says—"We have very hot weather in this part of the country and very dry, the driest season for many years. Our wheat crop is all gathered. Late corn is beginning to be planted, early corn looks well, also sugar cane; and as far as I can learn the people of Virgen City are all rejoicing in the principles of the Gospel. Our Sunday and day school is well attended, and, as a general thing, the health of the community is pretty good."

The 24th of July last, being the twenty-sixth anniversary of the Pioneers' entry into Salt Lake Valley, was observed generally throughout the Territory. Business was suspended for the day and there were excursions by the railroads, social parties at the various gardens and places of amusement and at private residences.

The *News* says that Mr. W. J. Silver is fitting up the City Hall with a heating apparatus and water-pipes.

Our latest dates from Utah announce that there were to be two days' meetings in the new Tabernacle on August 9th and 10th.

The *Herald* of the 22nd ult. has the following:—

INFAMOUS OUTRAGE.—The Tenth Ward is proud of its Sunday school library, and justly so, for it has a very fine collection of books. A few nights ago the ward meeting house was broken into and a number of the volumes taken, carried on to the east bench, by some scoundrel or scoundrels, and there *burned*! The party engaged in this outrage must have been disturbed in the work of vandalism, as five or six of the books were found close by the ashes; two of them, a New Testament and a Doctrine and Covenants, being badly mutilated. Among the ashes were found leaves only partly consumed, which seemed to show that Mormon works were those mainly destroyed. What the extent of the outrage has been on the library cannot be known until the books out of those and the cases are compared with the catalogue. This is one of the most devilish outrages of the kind that we have ever heard of, and had it occurred with the Sunday school of any other religious body in the Territory, the Mormons would have been immediately charged with it, and hell would have been howling."

The *Herald* of the 23rd ult. says—

"Mr. James T. Little, whose departure for Europe on a mission we announced a few days ago, returned to the city last evening, having been recalled by his father on important business which will require his presence here for a few days, after having attended to which he will resume his journey to the field of his future labors."

THE ARTESIAN WELL.—"At a meeting of parties interested in this project, yesterday, the following officers were elected *pro tem*: Henry Lawrence, President; B. J. Raybould, Treasurer; and Bentham Fabian, Secretary. It

was resolved to assess each member to the extent of twenty dollars per share, and the same is to be paid to the Treasurer at Walker Brothers' Banking house."

POISONED.—"Owen Reynolds, of Sandy, took an over-dose of morphine on Monday. He died on Monday night, and his body is now in charge of the city sexton, awaiting instructions in regard to the disposition thereof, from his friends who reside at Baltimore."

The following relating to the company which left Liverpool on the 2nd ult., we take from the *Herald* of the 27th :—

THE IMMIGRANTS.—Our notice of the last company of immigrants was unavoidably crowded out yesterday morning. Numbering nearly a thousand souls they arrived on the morning of the 24th, under the charge of David O. Calder, Esq.; and were not so fatigued and exhausted-looking as large companies often are in making a much shorter trip. One of the number, a Scandinavian woman, met with a serious accident at Ogden, by having her arm run over, she falling in the excitement of a hurry to get on board the train; and the mangled member had to be amputated. With this exception the trip by rail was made without accident. The large company was rapidly absorbed, melting away among the population with the assistance of friends and acquaintances; Mr. Calder and the Presidency of the Bishopric acting energetically for the comfort of all. It is worthy of note that this is the first company of immigrants, we think, that has arrived in this city on the 24th of July, since the entry of the Pioneers, twenty-six years ago; and that the train was the largest that has yet reached the depot in this city, consisting of twenty-six passenger and baggage cars, or one for each year since the Territory was colonized.

THE APACHES.—The *New York Journal of Commerce* speaks of the Apaches and certain Utah matters as follows—The true Apaches are the most intractable Indians in the world. They are born thieves and murderers; and it would be the most wonderful metamorphosis in all history if Brigham Young could bring these human tigers into the snug and comfortable sheepfold of his Church, and they remain there peaceable and good and not devour the lambs. Doubting whether he has that regenerating power at his command, we shall not be surprised if he does not soon substitute trusty rifles for the sermons he is preparing to preach at the Apaches, and find the best use for those powerful compositions in gun-wadding. In other words, we expect that the Mormons will clean out the Apaches. If they do not, they will themselves be cleaned out. So large a Mormon population as will be transplanted to Arizona will, however, be more than a match for the dwindled Apache tribe. The proposed movement, regarded in any light, is a most important and interesting one; and whatever Young's secret motive may be, it will have the effect of preparing the way for the settlement and development of all of Arizona that is fit to inhabit.

PUNCTUALITY.—It might seem an easy thing to be punctual, but it is not an easy thing. It does not come to us naturally. No habits of order do, as may be observed in the utter disorder that characterizes savage life, and low and untutored forms of life among ourselves. Punctuality is something we have all to learn, and of every profession—of all work—it is one of the first lessons; a lesson not only indispensable to ourselves but due to others. How much so, everyone knows who has to do with the unpunctual man. All is deranged by him; the time of others is wanted as well as his own. He becomes a nuisance in society, and men who have real work of their own would rather do anything than do business with him.—"*Beginning Life*," by Principal Tulloch.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous.